The Boston Pioneers of the Woman's Union Missionary Society

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THE BOSTON PIONEERS

OF THE

Woman's Union Missionary Society

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Woman's Union Missionary Society

NOV. 16, 1860—NOV. 16, 1910

A MEMORIAL

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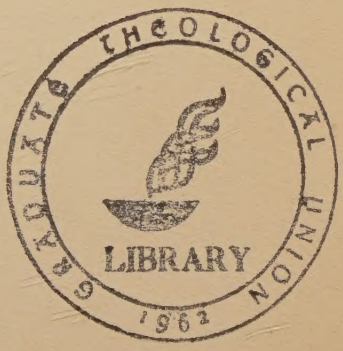

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and
JULIA N. GOULD
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FOREWORD

In these days of life and great activity in all departments of philanthropic and religious work, there stands out with prominence a phase of Christian labor which shows wonderful growth and adaptation to special needs, through woman's work in sending the Gospel by women, to women in non-Christian lands.

This organization has become so rooted in many hearts and has yearly shown such increased stability, vindicating the purpose of its existence, that there may well be recorded the story of its early efforts and even the doubts and fears which prevailed at the time.

The occasion of the Fiftieth anniversary of the formation of the Woman's Union Missionary Society, November 16, 1910, the first organization independent of denominational control, of women in America for sending the Gospel by woman to those in non-Christian lands, warrants special mention of its origin: and the writers' familiarity with the facts relating to its inception and early history, induces them to issue these pages which will be of interest to those who love this work and for the preservation of this important addition to historical, missionary literature. This is done with an earnest desire to commemorate the efforts of the Christian women who inaugurated this movement, since taken up and carried on by others. Although several statements have been published about the founding of the Woman's Union Missionary Society, the following is the only one that has been issued from its birthplace. Boston is well entitled to the honor of this epoch-making event.

CARRIE RICHARDSON BLAKE.
JULIA N. GOULD.

BOSTON
Nov., 1910

EARLY DAYS

Rarely does any notable Society materialize without prophetic signs. This Society is no exception in that respect. Events that were not seen at the outset in their relation to what was to follow are now clear, and they remind one of the "little cloud no larger than a man's hand" which brought "a great rain;" even so the Woman's Union Missionary Society during these fifty years has brought "showers of blessing."

In the year 1832, one of the subsequent founders of this Society was secretary of the "Female Primary Foreign Missionary Society of the Second Baptist Church and Congregation of Boston," and in her annual report she says, "'Tis right, aside from the cause of Missions generally, that we should have the same desire for the enlightening and Christianizing of our own sex." And at the time of Dr. Judson's last visit to America in 1845-'47, she heard the following conversation: "Would you not like single women to go to women in Foreign Lands?" To which Dr. Judson replied, "I would like a whole ship load of them."

A more recent instance of prophetic signs is cited in the first number of "Crumbs," the first publication of the Woman's Union Missionary Society. An unknown heroine writes to Mrs. Mason, wife of Rev. Dr. Francis Mason, a missionary in Burmah, that "application to one of the large societies was refused as they did not send out unmarried ladies unprotected. I looked around," she says, "for some other way by which I might reach my poor heathen sisters, and on seeing your Circular felt the plan was one to which my heart responded. I do not know as you receive applications from strangers. If a young lady (presumably herself)

should receive support from her own church, or from the churches of an Association, would you take her under your direction? If it should be impossible for me to go with you, when will there be another opportunity?"

With the inspiration quickened in her conferences with the members in England of the "Society for the Promotion of Female Education in the East," which was formed there in 1834 by Dr. Abeel, an American missionary, Mrs. Mason came to America in the Spring of 1860, with the purpose of forming a similar Society in this country. At that time, as far as is now known, there was but one Society engaged in sending single women to women of non-Christian lands: namely, the "Ladies' China Missionary Society of Baltimore."

FORMATION

Mrs. Mason on the very day of her arrival in Boston from Rangoon went to the home of Mrs. John D. Richardson, subsequently one of the founders of the Woman's Union Missionary Society, to present her plans to her, with whom, from previous correspondence, she felt sure of a hearing, so eager was she to enter upon the accomplishment of what she had come to America to do. Although Mrs. Richardson was absent from home, the plans were unfolded to her daughter, then a girl in her 'teens, now Mrs. Francis E. Blake, who remembers vividly the circumstance, and how interesting she made the story.

This appeal to Mrs. Richardson, as related above, was not in vain. Her heart responded, and with interest she entered into Mrs. Mason's plans. Some time later, as she was passing through Boston's busy streets, with little thought of what was going on about her, her mind engaged with the sorrows and the needs of the women of India in their darkened Zenana homes, as they had been graphically described by Mrs. Mason, and her proposed plan of forming a Society to send single women to carry the Gospel to these homes, there came to her an unspeakable, almost indescribable longing to inaugurate this work. Speaking of this years afterwards, she said, "there was then born in my soul a great love for this work, a love that came as a flood, as full of feeling as for the dearest objects in life." It cannot all be told in her own words, but the definite impression remains in the mind of her daughter, of a delightful anticipation of loving work, through which her Lord would enter into the lives of those who had never known His love. She felt this to be a call of her Lord; she engaged in the work with enthusiasm and earnestness, giving

it much of her time and thoughts and prayers. Through persistent personal effort, she enlisted many other Christian workers. It might almost be said, laboring day and night. How she did work; here, there and everywhere!

Dr. Mason was a regularly appointed missionary of the Baptist Missionary Union, and as both Dr. and Mrs. Mason had many friends in Boston among the laity as well as the clergy, she naturally begins her appeals in that city for the women of non-Christian lands.

Mrs. Harriet C. Gould, afterwards one of the founders of the Woman's Union Missionary Society, speaking of preliminary work, says in a paper read by her to the Woman's Foreign Missionary Circle of the Epiphany Baptist Church in West Philadelphia, "Mrs. Mason and I traveled the streets of Boston to interest Judge Fletcher, William B. Spooner and other influential citizens in her behalf."

Dr. Mason was known as a scientist, his large quarto, "Mason's Burmah," and his contributions to the Boston Society of Natural History attesting; and Mrs. Mason was thus afforded exceptional facilities for appealing to influential citizens.

Mrs. Gould's home was a centre of missionary interests. Its hospitality had been enjoyed by many missionaries, including Madam Feller of the Grande Ligne Mission, Dr. Durbin of Methodist fame—specially dear to one of the authors, who remembers youthful frolics and searches for hidden goodies in waistcoat pockets,—and by many others. Mrs. Gould was blessed with a husband who was in full sympathy with all missionary enterprises, Dr. A. A. Gould, termed the "beloved physician." His medical diagnosis comforted Dr. Jewett, the missionary to the Telugus, when contrary to the opinions of others, he said, "you can live in India as well as you can live anywhere else." Imagination halts at the thought of the Telugus without Dr. Jewett, who, when the missionary Board hesitated to return him to India, said, "I go, if I go alone."

Another interesting thread in the "rope" that holds those

who "go down," was a call to Dr. Gould from Burmah by the missionaries Stevens and Ingalls in the year 1838. Dr. Stevens in a personal letter to Dr. Gould said that he and Mr. Ingalls considered it very desirable to have a good microscope to show the people some of the wonders of Nature. And they knew of no one to whom they could apply better than to Dr. Gould, for if they could show the people that they pass not a day without taking life, it would give a vantage ground to disprove the pretensions of Gaudama to divinity. For inasmuch as the water which they drink and the air which they breathe contain innumerable animalcules, their God was ignorant of the fact or was cruel when he made the law, "If anyone takes the life of another he shall go to hell."

Among such congenial spirits Mrs. Mason found encouragement in the momentous errand for which the long trip from Rangoon to Boston had been made. This errand was to request the Baptist Missionary Union that it employ single women as teachers and Bible readers for the women of non-Christian lands. The Board had praised her unique work in successfully establishing the first Karen Girls' Boarding School, but were not ready to accept her proposals.

The woman who, when a young girl striving for an education which her father (a poor Baptist minister) could not give her, draws her belt very tight because she is hungry, having tasted no supper, no breakfast, almost nothing for a whole week but a loaf of bread, and who, in mature life, while talking to Karen women from six o'clock in the morning to ten in the evening would say, "When we see such wants, such results, what is a lonely life, heat, winds, care, loss of health, knowledge, friends or name,"—such a woman was not easily disheartened.

Accompanied by Mrs. Richardson, Mrs. Safford, Mrs. Gould, Miss Ball and Mrs. Robinson, Mrs. Mason held numerous conferences with the Missionary Union and other Mission Boards. What objections and what obstacles they encountered only to result in positive refusal!

Convinced as she was that "God had opened a great and most encouraging field in Burmah, that everything is ready for Bible women and female teachers to enter in," she conceived the idea of an undenominational woman's Missionary society and held further conferences with her Boston friends with this purpose in mind. Her plan, as her son, Rev. Edwin Bullard, now a missionary in Kavali, India, in a recent letter says, "was patterned largely after the English Society."

After long and persistent effort on the part of Mrs. Mason in Boston to do what she hoped for with the Baptist Missionary Union and various other Missionary Boards, she took steps to interest the ladies in New York, Brooklyn, Philadelphia and elsewhere.

Besides these conferences with groups and with individuals, she printed a Circular entitled, "Woman's Union Mission Bands and Auxiliaries," and two pamphlets, "Tounghoo Women" and "Talks with the Ganges," which she distributed in order to awaken interest in her plan.

The Circular incidentally throws much light on her industry, for it is largely composed of testimonials of approval from ministers, editors and prominent laymen, embracing an area of 11 different cities and 12 different states.

With strong faith in the missionary spirit of her Boston friends and their abilities, Mrs. Mason wrote to them from New York, "you must organize." There was no promise that others would follow, though no doubt there was hope that they would. There was then no W. C. T. U. or Y. W. C. A. or any of the other numerous Women's societies of these later days. It is easy to believe that there was some hesitation mixed with the faith of those nine women who signed their names to Articles of Agreement, embodying Mrs. Mason's ideas.

A substantial basis was agreed upon making collectors responsible for $20 each, annually, the desired total being $2.000.

They succeeded in securing ten pledges for $20 each annually, and at a meeting held at the home of Miss Martha Vernon Ball,

No. 20 Essex Street, Boston, on the 16th of November, 1860, a book containing Articles of Agreement to form such a Society was presented, and nine ladies over their own signatures then and subsequently pledged themselves to raise the sum above named. A tenth sum of like amount—$20—was pledged by the "Ladies' Sociable" of the South Baptist Church of Boston; and fully appreciating the fact that the formation of the Society was largely due to Mrs. John D. Richardson, and knowing that seven of the first ten pledges were obtained through her direct influence, the ladies insisted that she should be the first to sign the Agreement. But it required much urging to induce her to do so, as with her characteristic modesty, she preferred others to be first. Thus to her belongs the honor of being the first woman in America to sign an Agreement, to institute a Union effort by women, independent of denominational control, to carry the Gospel to the Zenanas of India.

The officers of "The Society for the Promotion of Female Education in the East" were then elected:

Miss Martha Vernon Ball, President.

Mrs. William S. Robinson, Secretary.

Mrs. John D. Richardson, Treasurer.

THE SUBSCRIBERS TO THE ARTICLES OF AGREEMENT WERE

Mrs. John D. Richardson

Miss Martha Vernon Ball

Mrs. Augustus A. Gould

Mrs. William S. Robinson

Mrs. Henry Safford

Mrs. N. P. Mann

Mrs. Gilbert C. Brown

Mrs. L. Myles Standish

Mrs. Charles S. Kendall

All these ladies were interested in religious and missionary work; they were the wives of men successful in business life, and both husbands and wives were well known in the communities in which they lived, filling positions of honor and trust, and active in all church and denominational work. All these husbands gave their hearty approval of the proposed step, stimulating and encouraging their wives by intelligent counsel and sympathy.

TRIBUTE TO THE FOUNDERS

MRS. ELLEN B. MASON.

The name of Mrs. Ellen Huntley Bullard Mason, the founder of the Woman's Union Missionary Society of America for Heathen Lands, belongs among the immortals.

Mrs. Mason was born in Vermont, New England, in the year 1817. In early youth she was the companion of her father, "Elder" Huntley, in his visits through his parish in the hilly districts of Northern Vermont and New Hampshire and the adjacent parts of Southern Canada.

Allusion has before been made to her perseverance and self-denial while gaining her education. Through the generosity of friends she was able to graduate at the famous Seminary for women in Utica, N. Y. She soon married Rev. Edwin Bullard, and they sailed for Burmah to take up their life-work of proclaiming the Christian Faith to dying souls. Mr. Bullard lived but three years after arriving in Burmah, and was a pioneer in introducing and establishing a self-sustaining ministry among the Karens. Like most pioneers he was obliged to endure, at first, reproaches from those who afterward praised and imitated him.

Dr. Francis Mason, left a widower with a large family, sought companionship in the bereft widow, Mrs. Bullard, of "like faith and order."

We may know the character of Mrs. Mason's missionary work by a quotation from an official letter written to her by Rev. Dr. Warren, Secretary of the American Baptist Foreign Missionary Union, speaking for a Committee of that body in 1860. Referring to the Karen Female Institute and the Karen Female Education Society, established by her, he says, "The

movement as it has advanced in connection with your labors they regard with favor. It bears the stamp of Providential care and guidance, and as it brings out and develops the activities of the natives, it deserves all praise. They look with gratitude and wonder on what has been accomplished by your hands under God."

If anything further were needed to show her love for those dying in the darkness of heathen superstition, it would be her long journey from Burmah to America to obtain Christian women to go and teach them. In her public address, one has said of her, "Wherever Mrs. Mason spoke, her eloquent words, freighted with her deep sympathy for women, intensified by Christian love, awakened kindred sympathy."

THE FIRST PRESIDENT

MISS MARTHA VERNON BALL.

The first President, Martha Vernon Ball, was a member of the Rowe Street Baptist Church in Boston, where she was prominent in social and religious work, and was long interested in Home and Foreign Missions. When quite a young woman she undertook the unpopular work of opening a school for young negro girls in the West End of Boston, and following this, in 1833, she assisted in the organization of the "Boston Female Anti-Slavery Society," and twice with others was attacked by a mob.

Her work among unfortunate women and girls led to the formation of the "New England Moral Reform Society," with which she was from its beginning connected as Secretary and Manager, and for twenty-five years joint-editor of its organ, the "Home Guardian," and was especially felicitous in its department, "The Children's Fireside." She was a constituent member of the "Ladies' Baptist Bethel Society," first as its Secretary and for thirty years its President, during which time it became the efficient and flourishing organization which it now is.

She was a charter member of the "New England Women's Press Association." She was the author of several small, popular books.

MRS. JOHN D. RICHARDSON.

Mrs. Elizabeth M. Richardson was the wife of Mr. John D. Richardson, a prominent and influential member of the South Baptist Church in Boston, with which they both united in 1844.

With her willing spirit she was constantly on the watch for work for her Master, and hence not only identified herself with the various societies of the church and denomination, but with other religious and philanthropic bodies, in many of which she was frequently called to hold important offices. In the words of her pastor: "Her activity was wonderful, especially in the later years of her life. She seemed in the largest sense to live for others. Her interests in the welfare of her fellow creatures was not limited to those of her own neighborhood, city, state or country, but it embraced the world."

Her connection with this Woman's Union Missionary Society has been previously stated. She was its first Treasurer, and for many years, or until called up higher, a Vice-President and Manager, and her influence was always a potent factor in the deliberations of the Board. For this exalted work she gave and labored and prayed, and almost the last duties she sought to perform outside of her home were for this much loved cause.

"She was conscientious in her work, persistent in her endeavors, considerate in her judgment and wise in her plans. By her kindly hand the sick were relieved, the dying were comforted by her ministrations, the sorrowing consoled by her words of hope and Christian faith. The story of such a life is seldom recorded,—a story of many a wayward one reclaimed, of many an anxious soul guided to the Saviour, of many a home brightened by her presence, of many a burdened heart relieved by her charities, of many Christian workers in this and other lands cheered by her loving sympathies and energetic help."

MRS. AUGUSTUS A. GOULD.

Mrs. Harriet C. Gould was a member of Rowe Street Baptist Church in Boston, and was the wife of Augustus A. Gould, M. D. When a young girl she would retire into "the attic" and there pray by herself. Her parents were Unitarians. A negro servant first called her attention to the need of regeneration and a spiritual life.

Although having the cares which belonged to the mother of a large family, she was faithful in her attendance at the meetings of the church, especially the meetings of the Maternal and the Missionary Societies. Her social opportunities were large, but spiritual attainment was always her ambition. She had the joy of knowing that one of her sons had chosen for his life-work that of a foreign missionary.

MRS. WILLIAM S. ROBINSON.

Mrs. Mary A. C. Robinson was the wife of Mr. William S. Robinson, and was the daughter of Mr. Elijah Corlew, a member of the First Baptist Church in Boston, of which the daughter in early life also became a member and earnest church-worker.

She was an educated, cultivated lady of refinement. She entered heartily into all philanthropic work, and with an attractive personality won many friends. She was for many years in charge of the music in the Sabbath School.

It was in her father's home that Rev. and Mrs. Bullard, afterward Mrs. Mason, were guests the last few weeks of their stay in America, and it is easy to see that then and there was laid the foundation of Mrs. Robinson's interest in Mrs. Mason's work. She was the youngest of "the nine."

Because of her deep interest she was chosen Secretary of the new Society and held the office through the remainder of her life; and the records show her faithfulness and devotion. Her days were full of good deeds and her life-work ended all too

soon. Her death at thirty-five years of age occurred after a long and protracted illness and was a severe blow to the Boston Branch, for they lost one who was a power in the furtherance of the work.

MRS. HENRY SAFFORD.

Mrs. Eunice Safford was the wife of Deacon Henry Safford of the South Baptist Church in Boston, and a sister of Deacon Timothy Gilbert of Tremont Temple fame.

Very early in life she gave evidence of her future prominence in Christian service. Like her brother, for years she was widely known for her interest in missionary work, frequently entertaining in her own home missionaries and their families.

She was especially interested in everything relating to the early formation of this Society and was particularly active in the conferences of the Board. Her life was that of a useful, devoted Christian, loved and honored by all.

MRS. NEHEMIAH P. MANN.

Mrs. Elizabeth M. Mann was the wife of Nehemiah P. Mann, one of the deacons of the South Baptist Church in Boston with which they were both long and prominently connected. She was quiet and unobtrusive, but willingly took her place among Christian workers.

She recognized the importance of activity and steadfastness in all good causes, and with her devoted husband instilled into the minds of a large family the principles of faithfulness and earnestness which they both possessed.

MRS. GILBERT C. BROWN.

Mrs. Jennie F. Brown, the wife of Gilbert C. Brown, was affiliated with the Unitarian faith, and though not before espe-

cially interested in missionary work abroad, after hearing the story of the little widows in India in their darkened Zenana homes, eagerly expressed a wish to join in any movement for their uplifting: and was attracted by the Union character of the proposed Society.

In this desire and in subsequent gifts of money, she was heartily encouraged by her husband, a well-known and esteemed citizen of Boston, who has been a member of the First Baptist Church for seventy-three years.

Mrs. Brown—still living—of lovable character, large-hearted, unselfish and sympathetic, has been a source of strength and cheer to her family and many friends. Faithful in all life's duties she has done her part in making the world better.

MRS. L. MYLES STANDISH.

Mrs. Olive L. Standish was a member of Rowe Street Baptist Church in Boston. She was an exemplary Christian, humble, self-sacrificing, patient. Never in vigorous health, she could not take the active part in Christian work that was her desire; but sympathetic and loving, in her quiet, gentle way she accomplished much for the cause of Christ, and gave generously of her means as the Lord had blessed her and her noble husband.

She was always interested in Missions to non-Christian lands and this Society which she helped to organize was very dear to her. In the early days of the Margaret Williamson Hospital, at Shanghai, it was her pleasure to give an endowment for a bed.

MRS. CHARLES S. KENDALL.

Mrs. Charles S. Kendall was a member of Rowe Street Baptist Church in Boston. She was faithful in the "Grace of Giving," "lending to the Lord," by giving to the poor, and abounding in "compassion," by beholding "the brother's need."

She found avenues in which to bestow her love and her gifts in many benevolent associations outside the church, such as "The Children's Friend" and "The Fatherless and Widow's Societies." Her heart was "good ground" of the kind sought by Mrs. Mason in which to sow seed for eternity's reaping. She was a shining example of the greatness of gentleness, in her imitation of Him, of whom it was said, "Thy gentleness hath made me great." Like Lois of "faith unfeigned," her grandson became a preacher of righteousness.

THE FIRST MISSIONARY

MISS SARAH HALL MARSTON.

Miss Sarah Hall Marston was a member of the South Baptist Church in Boston.

She participated in the organization-meeting of November, 1860, although she was not one of the signers of The Agreement. Before the year was over she had given herself as the first missionary of the Society. She sailed from Boston Nov. 4, 1861, in the ship "Albert Gallatin," direct for Calcutta. Mrs. Mason in her book, "Great Expectations Realized," spoke of her as "a lady of mature age, an experienced teacher, long known as a Sunday School teacher and Tract Visitor, and one of the first managers of the Society. She is accomplished in all kinds of flower-work, wax-work, crochet-work, netting and embroidery, which will serve to attract the heathen women around her. She also takes a sewing machine for them, generously presented by Messrs. Wheeler and Wilson of New York. She goes forth with a devotion and consecration to the work seldom equalled." "Missionary Crumbs" of June, 1862, spoke of her "appointment as given her with the greatest cordiality, for combined with her extended experience in teaching others, she possesses no small amount of Christian faith and courage, dreading not the trials and obstacles to be met if she but fulfills our Saviour's last command."

BECOMING A BRANCH

After the nine ladies had formed the Society they were most earnest to establish its work on a firm foundation, and to interest others. But so great was the opposition from the various missionary Boards, so much were all their plans thwarted, that growth was exceedingly slow, and when the New York Society, under a different name—but in no otherwise different from its parent,—was formed January 9, 1861, they decided to relinquish the right to be called the Woman's Union Missionary Society and to become auxiliary to the New York Society; this to be the Boston Branch.

It has always been a matter of rejoicing to the writers that there was no question of the priority of the Boston Branch.

Mrs. Blake has had especial cause for this, on account of the part her mother had in the formation of the Society. Mrs. Doremus, the first President of the New York Society, in public and in private, gave all honor to Boston women, as first, and particularly to Mrs. Richardson, never failing to show her appreciation of the struggles of those who founded the Society.

When the Fifteenth Anniversary of the Society was held in New York, Mrs. Richardson attended, and by Mrs. Doremus and others was repeatedly introduced as "The Mother of us all:" the reason being given, that "Her name stands first of the original nine who signed the Articles of Agreement to form the Society."

"There was a time in the history of the Society when it had a narrow escape from being merged into a denominational organization, thus losing the distinctive features of broad, universal fellowship, which was so cherished by its founders, and has been its strongest claim upon its best supporters. That crisis is

passed, thanks to the faith and courage of the Vice-President, Mrs. John D. Richardson, and the Society is not likely to be again in such danger." (Report of Miss Dix at 25th Anniversary of the "Boston Branch.")

MRS HENRY JOHNSON.

At another time a season of great discouragement was bridged over by the coming of Mrs. Henry Johnson.

She had become interested in the Woman's Union Missionary Society in her former home in the West, and in answer to inquiries she learned of the Boston Branch. She found it in such a disheartened condition that she endeavored to see what could be done to give new life to it. Calling on Rev. Dr. Phillips Brooks she found that he had no previous knowledge of the Society, but that he was ready to aid it. He became interested immediately, entered into the spirit of the work, inaugurated it in his church, and never lost his interest, giving very frequently at the public meetings of the Society one of his helpful, inspiring addresses. Mrs. Johnson was Treasurer of the Boston Branch for thirty-five years, and also President of the New York Society twenty years. In both cities she endeared herself to her fellow-workers by her earnestness, spirituality and devotion.

We may think of them all as bound together in love for the cause of Christ; and in the hopefulness with which they entered upon the new path of service for Him, they left an impress on the Christian church which this generation can hardly realize, but the effect of which can never be effaced.

ADDENDA

"A few ladies have resolved to try and help instruct them (women of non-Christian lands), so far as they may be able, working with all evangelical denominations. It is therefore proposed that the friends interested give or collect the sum of $20 annually for five years, for the purpose of sending out and supporting the widows and daughters of missionaries *to raise up native female Bible Readers and Teachers for their own countrywomen.* These to go out by invitation of responsible persons, and to missions of their own denomination."—*Mrs. Mason's "Circular,"* 1860-1861.

"The first Society in this country began its operations in Boston, in November, 1860, but the members have since generously offered to become auxiliary to us."—*"Missionary Crumbs,"* Jan., 1861.

"But one year ago a number of ladies (at the request of Mrs. Francis Mason, a missionary from Burmah), met to discuss the practicability of forming an Association, whose object should be to send out single ladies or Bible Readers to the *women* of heathen lands. Some months previous to this, a pioneer band for the same object had been formed in Boston, the members of which had willingly consented to become an auxiliary, on the formation of a General Society in New York. Through the indefatigable exertions of Mrs. Mason, this missionary society has assumed its present *Union* form."—*"Missionary Crumbs,"* June, 1862.

"Mrs. Ellen B. Mason began her appeals to Christian women to form a Woman's Union Missionary Society for Zenana work and for girls' schools. Through her personal efforts, the first Society was organized in Boston, November, 1860, Miss M. V. Ball, President."—*"Brief Sketch of Origin and Progress of the Woman's Union Missionary Society,"* 1872.

"Mrs. Mason was the means of awaking the specific interest . . . that blossomed into the Woman's Union Missionary Society."—*"Twenty-first Anniversary of the Woman's Union Missionary Society,"* 1882.

"Organized November, 1860. Incorporated Feb. 1, 1861. . . . This was the germ of thought that in 1860 led Mrs. T. C. Doremus and other ladies of New York, Brooklyn, Boston and Philadelphia to send . . . teachers to women of Eastern lands. . . . There have been started since the formation of this Union in 1860, etc."—*"Story and Work of the Woman's Union Missionary Society of America for Heathen Lands,"* n. d.

"The seed long buried at last blossomed out and yielded fruitage when the Woman's Union Missionary Society was founded in November, 1860, which has proved the mother of all similar organizations."—*"Missionary Link,"* March, 1877.

"It was not until 1860, however, that American women began to organize for the clearly defined purpose of supplementing general missionary work by sending unmarried women to work among the women and girls of heathen peoples who could be

reached only by women. The earliest organization of this kind was made in Boston, November, 1860, by nine ladies, inspired thereto by Mrs. E. B. Mason of Burmah, and was a Union movement."—*"Lux Christi,"* 1903.

"Resolved, that this Society become Auxiliary to the Woman's Union Missionary Society, which has its acting Board in New York."—*"Records of Boston Society,"* March 16, 1861.

"Soon after this time, by the earnest and long-continued efforts of Mrs. Mason, a feeling of interest in her plans for the women of Tounghoo and vicinity was awakened in New York, Philadelphia and other places; and a meeting was held in New York, January 9th of this year, which was largely attended. A Society was formed and legally incorporated. As the members of our own little band were working for the same purpose as the Society in New York, it was thought best to resolve ourselves into an Auxiliary of said Society, which was accordingly done."—*"Annual Report,"* Boston, Nov. 16, 1861.

"The Woman's Union Missionary Society of America for Heathen Lands was organized in November, 1860."—Inside page of cover, of each copy of *"Missionary Link."*

"This Society was organized in 1860, and is the pioneer of Woman's Foreign Missionary Societies in this country."—Heading of first column of Reading Matter, of each copy of *"Missionary Link."*

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~~G08~~	6.10.05		

Demco, Inc. 38-293

GTU Library
2400 Ridge Road
Berkeley, CA 94709
For renewals call (510) 649-2500

All items are subject to recall

LIBRA

GTU Library
3 2400 00457 8617

1. **No book may b**
   without being
   Borrowers are
   age done to the volumes while in their possession and are expected to make good all losses.
2. (a) **Reserve Books** may be borrowed for a period of two hours. In case no call has been made in the interval, books may be renewed for a second two hours. (Where there is only one copy, book must be used in the library.)

   (b) Reserve books taken at 10 p. m. Mondays to Fridays are due at 9 a. m. the next morning. A reserve book taken from the library at 12 m. Saturday is due at 9 a. m. the following Monday.
3. Books not on reserve may be drawn from the library for two weeks and may be renewed once for the same period, except one-day books.
4. A fine of two cents a day will be charged on each book which is not returned according to the above rule.
5. MAGAZINES ARE NOT to be taken from the library without the special permission of the librarian.